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N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 29.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. A. G. TARRANT, B.Sc.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11, Rev. Dr. TUDOR JONES; 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. BASIL MARTIN, M.A.
 Forest Gate, Upton-lane, 11, Mr. F. G. BARRATT-AYLES; 6.30, Mr. S. MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. WOOD.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS, M.A.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. CRESSEY; 7, Rev. Dr. TUDOR JONES.
 Kentish Town, Clarence-road, N.W., 11, Rev. T. P. SPEDDING; 6.30, Rev. F. ALLEN. Anniversary Services.
 Kilburn, Quex-road, 11 and 7, Rev. D. DELTA EVANS.
 Leytonstone, 632, High-road, 6.30, Rev. J. A. PEARSON.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; 7, Mr. JOHN HILTON.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. C. A. PIPER; 6.30, Mr. F. COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. Dr. J. E. CARPENTER.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Winbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. T. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. A. S. HURN, B.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. F. H. VAUGHAN, B.A.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.

BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. S. SOLLY, M.A.
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 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
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 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
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 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
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 LEEDS, Mill Hill, 10.45 and 6.30, Rev. T. RHONDDA WILLIAMS.
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 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
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ROWE.—On June 26, at 7, Powis-road, Preston, to the Rev. M. and Mrs. Rowe, a daughter.

MARRIAGE.

WHEADON—JONES.—On June 16, at Highgate-hill Unitarian Church, by the Rev. A. A. Charlesworth, Robert Poole Wheadon, of Ilminster, to Emily Stannard Jones, of Hertford.

SILVER WEDDING.

ROBINSON—MCCONNELL.—On June 27, 1888, at Hope-street Church, Liverpool, by the Rev. R. A. Armstrong, Frederick, second son of Frederick Robinson, of Stowmarket, to Margaret, fourth daughter of the late Robert McConnell, of Liverpool.

DEATH.

WOODHEAD.—On June 15, at 464, Moss-lane East, Manchester, Henry Woodhead, aged 63. (Remains cremated at Chorlton, Manchester.)

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

THE visit of the French President is one of the happy personal incidents which count for more in international relationships than the stiff formalities of diplomacy. Behind the high courtesies of State banquets and the reception at the Guildhall there has been a genuine popular welcome. The streets have been gay with bunting, and thronged with happy crowds to do honour to the chief citizen of a friendly nation, who is not only the chosen representative of the French people but also a man of high intellectual distinction and great personal charm.

THROUGH the medium of the press M. Poincaré has sent a cordial message of greeting to the whole British nation.

"Not only in Europe"—so the message runs—"but throughout the world the restless billows of the ocean draw together and unite the shores of the two great Colonial Powers in a constant exchange of ideas and interests. Does not the very nature of things will it that the two peoples of Great Britain and France should ever be associated for the progress of civilisation and the maintenance of peace in the world ?

"Never perhaps have the necessity and benefits of that solidarity for the common well-being made themselves more strongly felt than in the course of recent

events. Never could the President of the French Republic be given a happier moment to bring the cordial greetings of the friendly nation to the Sovereign who continues with so much wisdom and loyalty the noble traditions of his race."

ANGLO-FRENCH friendship as a guarantee of peace has been the recurrent note in all the speeches of the week. "The aim which both our Governments have kept constantly in view," the King said at the State banquet, "is the cause of peace, and the chief of our common interests lies in a close co-operation for that purpose." "No longer can any incident arrive of such a nature as to affect international politics," the President said at the Guildhall, "without the friendly Governments exchanging their views loyally, and a co-operation continues between them which does not exclude the co-operation of any other Power, but which tends, on the contrary, to the maintenance of European peace, and establishes between Great Britain and France a fraternal confidence and a common will."

ALL this is of blessed augury for the future provided friendship always moves on a high plane, puts its trust in the forces of righteousness and goodwill, and keeps itself clear of military alliances. The noblest forms of friendship are without a shadow of menace to other people and avoid any ostentation of personal preference which might give rise to envy or suspicion. At present we have hardly got beyond the stage of rather loud profession. The

long habit of international suspicion makes cordiality appear as something exceptional and very praiseworthy. But we hope that we are on our way to more humane and Christian relationships, which will remove the need of organised demonstrations of friendship, with their highly coloured emphasis, because nothing else seems either natural or desirable in a well-ordered scheme of national life.

A GOOD deal of criticism has appeared of the strongly political flavour which was imported into the recent Church demonstration in London against Welsh disestablishment, in view of the fact that it was announced to be "purely religious." Perhaps the best comment is contained in a letter by Canon Adderley which appeared in the *Daily News* on Thursday. Its shrewd common-sense cannot be accused of Nonconformist bias. "I notice," he writes, "that the Bishop of London wished the late demonstration to be purely religious, and that his wishes were 'strictly observed.' I also notice that there were banners with these words on them: 'Thou shalt not steal' and 'Do not rob God.' I conclude, then, that these words were not used in a party-political way, but as the deliberate opinion of the demonstrators as Christian men."

"BUT do the bishops and dukes," he continues, "consider where this leads them? If the present proposal to give some of the Church property to new objects is robbery from God and theft, then what was done at the Reformation was

theft also. Is it not better to allow that there is no theft in either case, and that the State exercised its right to allocate the Church funds 300 years ago, and is doing so again? The only difference seems to be that in former times it was done in a very high-handed manner, and without consulting the people most concerned, whereas now it is being done after the people have repeatedly expressed their wishes in the only way they can do so, namely, through their representatives."

* * *

MR. RABINDRA NATH TAGORE addressed a meeting of the members of the Brahmo Samaj in London last Saturday. The address contained a notable passage on the need of seeking freedom only through obedience. It is a searching rebuke to the spirit of anarchy and a warning to all who imagine that any good thing can be won by such means.

"Those who have known that joy expresses itself through law," he said, "it is they alone who have transcended the law. Not that the bonds of law have ceased to exist for them, but that they are to them as the form of freedom incarnate. The freed soul delights in accepting bonds; it seeks not to evade any, for in each does it feel the manifestation of the Infinite Energy whose joy is in creation. As a matter of fact, where there are no bonds, where there is the madness of licence, there does the soul cease to be free, there is it hurt; there is its separation from the Infinite, its agony of sin. Whenever at the call of temptation the soul falls away from the bondage of law, then, like a child deprived of the support of its mother's arms, it cries out, 'Ma ma himsik, smite me not!' 'Bind me,' it prays, 'oh bind me in the bonds of thy Law; bind me within and without; hold me tight, let me in the clasp of thy Law be bound up together with thy joy; protect me by thy firm hold from the deadly laxity of sin.'"

* * *

THE address closed with the following beautiful words of invocation, which fall upon the ear like a benediction, and fitly express the sense of refreshment and spiritual renewal which Mr. Tagore's teaching has brought to many souls:—

"O worker of the universe! We would pray to thee to let the irresistible current of thy universal energy come like the impetuous south wind of spring, let it come rushing over the vast field of the History of Man, let it bring the scent of many flowers, the murmurings of many woodlands, let it make sweet and vocal the lifelessness of our dried-up soul-life, let our newly awakened powers cry out for unlimited fulfilment in leaf and flower and fruit."

A COMMENT ON MR. WHITAKER'S RECENT WRITINGS.

I HAVE been reading with warm interest two recent utterances by my gifted friend Mr. Whitaker, one being a favourable estimate of Schleiermacher in THE INQUIRER for May 17, the other an important pamphlet on "The Finality of the Christian Religion." This pamphlet well deserves, and will no doubt receive very thorough discussion in your columns; but for the complete understanding of it it is necessary to have clear ideas on Mr. Whitaker's general philosophical position. To help towards the settlement of this preliminary question I venture to pen this letter.

It is well known that there are current amongst us two very different views of the nature of Free-will. According to the *first* view, which is held by the disciples of Spinoza, Hegel, Schleiermacher, the two Cairds, and the Oxford idealists, the freedom of the will consists in the fact that a man's choices and moral decisions are freely made by *himself*, and are not forced upon him by any inward or outward compulsion. Such thinkers hold that our self-determinations are always the expression of our character at the moment of choice, and, as T. H. Green explains it, we always choose, and must choose, the course which at the time appears to us the *best*. On this view of Free-will there are no *open alternatives*, no occasions, that is, in our lives when it is possible for us to take either of two equally possible courses; no occasions when we can say after we have done some action "I have done this right or wrong act, but I could have left it undone." On this view then, it appears that, so far as *human* action is concerned, it is not possible or conceivable that any man's character should have developed otherwise than it actually has developed.

The *second* view of Free-will is what usually goes by that name. It is held by Kant, Martineau, Channing, the two Newmans, William James, Professor Royce, and, probably, by a large majority of present Unitarian and other Christians. On this view we do not, in seasons of temptation, express by our choices our character as a whole. Our characters have good and bad elements, and by Free-will these thinkers mean that we are free to choose between giving expression in our conduct to what is noble in our character, and giving expression to what is low and base. Hence, they say, there are open alternatives before us. In the crises of temptation we are free to act either in the direction of the felt moral ideal or in opposition to that ideal, and according as we decide we either approve or condemn ourselves, and if we condemn ourselves we may repent and pray for God's forgiveness.

This prayer is intelligible enough if we hold the *second* view of Free-will. But is it intelligible if we hold the *first* view, and do not believe in the existence of any open alternatives? I gather from Mr.

Whitaker's account of Schleiermacher, and from other passages in his writings, that he holds the *first* view of Free-will, and yet he constantly speaks of God's forgiveness of our sins, and puts in italics "God's holiness means forgiving love." Is he consistent here? I cannot think that he is. Whenever a preacher speaks of, or prays for, God's forgiveness, he is always understood, I believe, to assume that he, or some of his flock, may have either done wrong acts which they *could* have left undone, or have left undone right acts which they *could* have done. If after such a sermon his people were told by some philosophic friend that the preacher held that it had never been open to any of them to act otherwise than they actually had done, the people would naturally reply, "if that is our minister's view, why did he mislead us by praying for God's forgiveness? Surely what he should have prayed for was, that God in His infinite love should inspire in our souls such a vivid and splendid vision of the ideal and of the beauty of holiness that it would become absolutely *impossible* for us to choose otherwise than in accordance with His will." The necessarian poet, Omar Khayyam, expresses his sense of the absurdity involved in praying for God's forgiveness, while holding that there are no open alternatives before the soul, in the lines:—

For all the Sin wherewith the Face of Man
Is blackened—Man's forgiveness give—
and take!"

Closely akin to this difficulty, which I find in Mr. Whitaker's writings, is another which startles me when I read: "If I become in the least degree good, it is not I—it is the love of God. God does it all. He does it by overwhelming me with a blinding compelling vision of holy mercy—as thus:

Rock of ages, cleft for me,
Let me hide myself in thee."

There is no question that there are choice moments in our lives when by the inspiration of the immanent God we feel the reality and charm of the ideal so intensely that it is not only easy, but at times almost inevitable that we should firmly resolve to amend our lives. Sometimes a soul-stirring preacher, an inspired book, or even the beauty and grandeur of nature, may raise us for a while altogether above the attractions of selfishness and worldliness. In such moods it does seem that God does it nearly all, and that our part in the work is quite insignificant. Were our experiences always of this character, there would be hardly any opportunity of exercising free-will in the *second* sense of the term, and our decisions then would be a very inadequate test of our real nobility of character. Fortunately for us, we have experiences very different from these joyous ones. As the hymn well puts it:—

Not always on the mount may we
Rapt in the heavenly vision be;
The shores of thought and feeling know
The spirit's tidal ebb and flow.

Times soon come when the ideal, while retaining its divine authority loses much of its overpowering attractiveness, and if we are to obey the divine voice, and work its meaning into our personality we must

needs put forth strenuous or even painful effort; otherwise our hold on the divine ideal will relax and we shall surely gravitate downwards to a lower level of character.

Now it is here that the believer in the *second* view of Free-will feels that his opportunity has come. He is persuaded that he can choose between equally possible lines of action. He knows that in these crises of his moral and spiritual history, it is open to him to be either a co-worker with the indwelling God or to shirk all arduous self-denying effort and passively yield himself to the attractions of the senses and of personal greed. These are the critical points when the personal character takes either an upward or a downward turn. Here it is that man feels that he is called upon to act, and that while the Divinity within originates and sustains the aspiration, man must himself *do something* of momentous significance; for on his efforts it depends whether his character becomes more and more rooted in God's own life, so that he may more and more feel the infinite comfort of genuine intimacy with the Eternal. If a man does not feel that he is called upon to co-operate with God in the uplifting of his character and in the redemption of his soul from the slavery of vice and greed, it seems to me that his moral energies will soon grow weaker, and his religious enthusiasm lose its warmth.

I hope my readers will note that in this letter I do not attempt to discuss whether the *first* or the *second* view of Free-will is the true one. All I wish to show is that if we accept the *first* view, as my friend seems to me to do, we cannot, on the one hand, form an intelligible and consistent idea of God's forgiveness of sin, nor can we, on the other hand, give a satisfactory rationale of that consciousness of co-working with God and of occasional *resistance to God* which, I venture to think, are essential and indestructible features in every man's moral and religious experience. I may add, in conclusion, that Mr. Whitaker's masterly and most important treatment of the great questions of Christology and Revelation is not essentially affected by the philosophical differences discussed in this letter; but, I think, his argument would have been strengthened, if he had adopted the *second* view of the Freedom of the Will.

CHARLES B. UPTON.

Littlemore, June 6, 1913.

To the above criticism Mr. Whitaker has sent the following reply:—

I am deeply indebted to Professor Upton for his kindness in giving me the benefit of his ripe thought and immense knowledge on this question. In the pamphlet which he has favoured with all too indulgent notice, I did not intend to indicate any attitude at all with regard to the difficult subject of Free Will. I believe in Free Will, without reservations. But I cannot satisfy myself that it is a question to be settled by philosophy in the modern sense of the term, for the interest in it arises in connection with the religious, and not with the psychological, nor even with the ethical aspects of our experience. It is easy to see this when Professor Upton

describes a religious experience in its bearing upon Free Will, for he then brings in the consideration of "the inspiration of the immanent God"; and I need scarcely point out that his description of this experience bears out my own account of it when I quote "Rock of Ages." But when he goes on to the other supposed experience (of "painful effort," &c.), he falls back into *moral* philosophy. Is not the possibility of this moral, but a-theistic or unreligious condition, as depicted by Professor Upton, rather of the nature of a theoretical construction than an actual experience? For no man can be good without God. Mr. Hosmer's hymn scarcely presents such a contrast between God-inspired religion and God-bereft moralism. He sings of a "vision" of God on the mount, which, however, does *not* leave us severely to our own "painful effort" afterwards. "Yet hath one such exalted hour Upon the soul redeeming power. . . . Till all the lowly vale grows bright, Transfigured in remembered light." Moral philosophy is quite within its rights in leaving out, for its own purposes, the Grace of God: but the result of doing so is that it has on its hands an abstraction called Free Will, which rather cuts the knot than explains anything in our action; whereas religion gives us in its place the sense that all our good is from God, and no religious man ever feels this to be a coercion, or an interference with his freedom. This mystical or transcendental unity of God and man alters the face of the whole problem. We cannot even be satisfied by speaking only of a *co-operation* of God and man. It comes about by man's Faith in God; for we are saved not by Will (even by Free Will), but by Faith. The assertion that I *could* have acted differently when I did wrong, means that I *could* have had Faith in God, who was waiting to save me. Similarly as to Forgiveness. The peculiar dilemma of the experience of sin is that we know we ought to be different, and this clearly argues an ability to be different, yet we experience an inner division, *as if* the will itself is disabled and diseased, and we *feel* unable to be different. The solution of the puzzle is, that in view of the ever-ready Grace of God, we actually can at any moment become wholly able, by trusting ourselves to that Grace. That is, our ability to do what we ought, springs from the readiness of God to forgive us for not doing so. If we ought, we can, says Moralism. If we love, we can, says Christian Religion. And love springs up when we believe in the love of God. Moralism asserts that we *could* have acted differently, for the Will is Free; but this assertion of Free Will is rather a *tour de force* of the mystical sense than a reasoned conception. Christian Religion makes the matter clear by showing that God's Forgiveness (of which his enabling Grace is only another side) was in existence even while we sinned. The Free Will of Moralism is really the *post factum* assertion (without much warrant from merely Moralistic premises) that I have been *I* all through; and this assertion is most precious to a being claiming to have a moral existence. But Divine Forgiveness asserts infinitely more than this—as Pascal phrases it, "I have loved thee *more* than thou hast loved thy sin."

THE ORATOIRE.

DURING my first week in Paris I met a French friend there, a student I had known at Oxford. He suggested that we should spend the following Sunday together; go for a walk in the morning, and afterwards take lunch at his favourite restaurant. He seemed surprised when I said I was going to the Oratoire. "But no one goes to the Protestant churches in France," said he; "you will find there only a handful of English governesses, who go to improve their French by listening to the sermon and following the hymns." I knew, however, that a Frenchman's conversation, though often very witty, frequently fails to represent the true state of the case.

On the following day I went to pay my first visit to the Oratoire. I found the congregation quite the reverse of my friend's expectations. It was numerous and typically French. Many comfortable-looking families were there, various couples, and a good number of young men and women evidently from the provinces, engaged in business or study in Paris. There were, besides, numerous detached individuals of riper years, with a larger proportion of men than one sees as a rule in an English congregation. Before the commencement of the service, and after its close, I had an opportunity of examining the congregation as a whole, and of looking more closely at certain individuals. The Protestants of the French capital seem to be a strong, confident, serious sort of people; not dressed in the height of Paris fashion, but clad soberly, as if remembering Huguenot ancestors. Nearly a thousand of them there were, who waited on the preacher's words, whose voices blended in the singing of those fine old hymns which are the common heritage of all Christendom.

Some of the customs of the "Reformed Church" are a little irritating for an Englishman. The people sit to sing their hymns, and stand up for the prayers. One has to overcome the difficulty of a different habit of worship. Then, as a rule, the hymns are sung much more slowly than in England. Only certain of the statelier tunes, like that of Luther's Hymn, sound quite as they do in our own services. The Old and New Testament lessons are read consecutively, generally having some sort of relation one with the other. The reading of the Commandments strikes a jarring note, to my mind, but this is harmonised when Jesus' summary of the law follows the less sympathetic words of the Book of Exodus.

And the preacher, what manner of man is he? The Oratoire is exceptional in having three ministers, all good preachers, all strong men. But the one who satisfies me most is the one I heard on that first Sunday morning in Paris—M. Roberty. He by no means fulfils the English ideal of an orator. We like best to hear a tall, strong, healthy-looking man, a man who has been, or might have been, an athlete, as well as a thinker. Such a personality was the late Dr. Parker, and another is Dr. Stopford Brooke. But this preacher is typically French. He is small and delicate-looking; a man rather past

middle life, whose hair and beard are now almost white, though evidently they were in earlier years pretty well jet black. In his finely chiselled face there dwells at once the light of reason and of spiritual inspiration. When his liturgy is finished, and he leads his congregation in free prayer, there is no doubt that his voice is the voice of a mystic, of a man who has bowed the head before a God who is a real helper of men. When he raises his voice in the more passionate parts of his sermons to denounce some evil, to commend some particular good work, one can have no doubt that he is a lover of men, a steadfast believer in the power of religion to ameliorate human life in every sphere. And at all times his closely reasoned arguments, his numerous references to history, to literature, and to current events, mark him as a thinker, as a man who has earnestly considered the problems of his time and of all time, from the point of view of the intelligence, and not only from that of the emotions.

M. Roberty's sermons are intellectual. He discusses with absolute fearlessness the questions of the time—religious, moral, and social. He is followed by his audience with close attention; his gracious style and well-chosen vocabulary always pleases; occasionally his wit wins a smile, but more often the seriousness is sustained throughout the discourse, which invariably creates a profoundly religious impression. The subject is always chosen from the Bible, and the words of Scripture are expounded with entire candour in the light of modern criticism. And the discourses are practical. They have relation to the actual questions of the day. Problems of war and peace are discussed, of the future of the country so dear to Frenchmen. The duty of religious men and women towards the Republic is an oft-recurring theme. And the important questions of character and conduct, the difficulties of personal and family life, are not forgotten.

The text on my first Sunday morning at the Oratoire was Genesis iii. 15: "It shall bruise thy head, and thou shalt bruise his heel." The preacher frankly abandoned the traditional view of Eden. He made no laboured attempt to explain the problem of evil. He took God's curse upon the serpent as a poetical statement of the actual conditions of human life. In the fight against evil men are often wounded, but the evil suffers more, and little by little has to yield before the powers of righteousness. By an appeal to several heroic figures in history, the preacher showed how greatly they suffered for the right, yet little by little the principles for which they suffered made way in the world. He admitted that all who tried to do good must endure certain pain or loss. Then he made a wonderful appeal to each hearer's experience, urging that all their sufferings were well worth while. The lines in the faces of his hearers, and the sorrow in their hearts, he said, were often the very things of which they were most justly proud. These things represented their efforts to save some soul from going astray, or perhaps their own struggles against temptation. In the heart of each one, said the preacher, there was a witness for the right. And if Satan had ever triumphed in their lives, then though that

triumph brought success, applause, and even wealth, one could not be really proud of it, because something in the heart said there was an unreality about that success. It could not endure because it was opposed to the eternal order of things, in a universe governed by Almighty God. Then the preacher closed with an appeal for a more strenuous fight against evil in every sphere; for a more absolute belief in the ultimate triumph of the good. The conflict, though a hard one, is of no uncertain issue. Evil, though it wound us in the fight, must itself be utterly destroyed one day.

The Oratoire itself is interesting for several reasons. In the first place, it is the most important Protestant church in Paris. Then it is the chosen centre for the meetings of the International Congress of Liberal Religion next July. And lastly, because of its remarkable history. It was built as the central church of the Roman Catholic Order of Oratorians, a company which was founded in 1611, and after a rapid growth dissolved in 1792 as being inimical to the interests of the State. In 1811 Napoleon gave their church to the Protestants, for whom it has since served as the chief place of worship in the French capital.

It is a handsome stone building in the Renaissance style, in which the Corinthian order predominates. It is cruciform in design, though the transepts are small. There is much ornamentation in the interior in the form of carved capitals and balustrades. It is lighted by a clerestory, and has much the character of many of the churches of Italy, save that there are no pictures on the walls, no altar, and no saints in the niches. The seating accommodation is entirely Protestant in character, especially in the use of galleries. These are curiously placed here and there in the upper parts of the aisles, and in the transepts. From an architectural point of view, the church is a worthy centre for French Protestantism; and the fine statue of Gaspard de Coligny, which decorates the exterior, is a fitting memorial of one of the greatest of French Protestants.

ARTHUR HURN.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

DISINTERESTED MANAGEMENT.

SIR,—Mr. Chancellor's reply to my letter on "Disinterested Management" exhibits much confusion of thought. Miss Johnson's letter purported to give an explanation of management, but I endeavoured to show that as it appeared in the Lords' Amendments it had been adjusted in a way foreign to the wishes of supporters of management and agreeable to the desiderata laid down by the Scottish Secretary. Mr. Chancellor is wrong in fact when he says I voted for the Lords'

Amendments. I refrained from doing so because I prefer my own ideas on the subject. Much of the remainder of Mr. Chancellor's criticism is directed against a form of management which is not that of the Temperance Legislation League, and therefore it calls for no comment of mine save this: it was the Scottish Secretary who declared that even at the expiry of the Time Limit licences granted to management companies ought to pay compensation—a position repudiated by all supporters of management, and, may I add, I hope of all temperance reformers.

For the rest, Mr. Chancellor says: "You cannot fight alcohol by selling it." I do not agree. On the contrary, I profoundly disagree, and my conclusion is borne out by facts. Here, for example, are the sales of brannvin by the Gothenburg Company in quinquennial periods:—

Average total sales of brannvin in litres per inhabitant:—1882–86, 15·05 litres; 1887–91, 13·26; 1892–96, 10·50; 1897–1901, 11·99; 1902–6, 10·53; 1907–11, 8·46 litres.

Here at least by selling alcohol the management has reduced the sale by almost one-half.

Again, Mr. Chancellor says that the owners of the monopoly could not be expected to oppose its continuance. Does he know the history of the movement in Scandinavia? Does he know that very many towns have gone on from management to prohibition, and that no managed town has ever gone back to private licence? Again, he complains of placing options on the Scottish people which they do not desire. (Has he heard incidentally that the Established Church of Scotland, representing three-quarters of a million people in communion, have asked for management inside the last few weeks?) Who wishes to do so? Any options in the Bill must be approved by the people of Scotland in local elections before they become operative. If they do not wish management they will not vote for it. If they do, under Mr. Chancellor's scheme they won't get the chance. And Mr. Chancellor prides himself on being a democrat!

Again, he asks me if I would support the option of municipalisation or increase. I would support the first if it were practical politics, if the same severe statutory restrictions were imposed on it as we suggest should be imposed on management. I could not support the second, because this is a Bill to promote temperance. The Speaker of the House has already pointed this out.

Lastly, Mr. Chancellor deals with local restrictions and says that this Bill shortens hours for the whole country. The Bill will keep public houses closed until 10 a.m. but management would not interfere with this. It would allow localities to impose even shorter hours. Mr. Chancellor must know that in Gothenburg the hours are all inside those allowed by law. Does he despise this further liberty? Would he, again, despise the liberty of experiment which is being used now in Gothenburg to restrict all sales to people holding permits to purchase, an experiment which in five months from its start reduced consumption by one-fourth? No! Mr. Chancellor may cling to legislation which imposes the same conditions on all, irrespective of different

and differing circumstances. He may fetter, if he chooses, local liberty of experiment. I prefer a national standard, with liberty to progressive communities to advance beyond this if such localities can take their public with them. Management will help them to achieve this, and so I remain a convinced advocate of its great benefits.—Yours, &c.,

J. M. HOGGE.

House of Commons,
June 24, 1913.

A CORRECTION.

Mr. H. G. Chancellor, M.P., writes:—
“In my letter last week, owing no doubt to my bad writing, the word ‘business’ was used instead of ‘licences.’ The sentence should read: ‘Will he vote for the option to increase licences and to make the increase unlimited.’”

WELSH DISESTABLISHMENT.

SIR,—Let me assure Mr. Thompson that my calculations with regard to the commutation of life-interests are quite correct. Commutation will realise about £2,000,000, the interest on which is the £70,000 mentioned in my first letter. After the last of the present holders of life-interests is dead, the capital will remain intact to yield interest as before. If the Church does not choose to commute life-interests, then, instead of having to raise an even sum extra each year, she will have very little to raise in the first few years after Disestablishment, and much more when Disestablishment has been in vogue 20 or 30 years. That, however, is a matter of internal concern only.

To say that, if it be wrong to take away the property of the Church, it is just as wrong to take away one-fifth as to take away the whole overlooks the fact that the property of the Established Church falls into two classes: (a) that which was acquired prior to 1662, and is, for the reasons given in my former letter, national property; (b) that which was acquired after that date, and is denominational property.—Yours, &c.,

FREDK. JACKSON.

Leeds, June 23, 1913.

BOOKS AND REVIEWS.

WAYFARING IN FRANCE.

Wayfaring in France from Auvergne to the Bay of Biscay. By Edward Harrison Barker. London: Macmillan & Co. 7s. 6d. net.

It would be hard to find a more delightful companion for a summer day than the volume in which Mr. Barker has re-arranged the contents of his three former volumes on “Wayfaring in France.” It is redolent of the open air and the scent of wild flowers, alive with the flash of waters and the

indescribable sentiments of romance. Not that Mr. Barker is himself a sentimentalist. He describes everything just as it happened, the trivial humours of the roadside and the village inn, the hard life of the peasants on the stony upland wastes and his own weird adventures in the strange subterranean world of the upper Dordogne. But he is a firm believer in the simple way of seeing the world which consists in going afoot, and when the rivers tempt him an old-fashioned canoe supplies his need. Many of the places which he describes can be seen in no other way, and probably few people will follow in his steps along the whole route. The inns are few and sparsely furnished, the food is coarse, and in some places the people have an inherited prejudice against the English, lingering on like the memory of Cromwell in Ireland from the time of the English occupation. At Martel Mr. Barker was once arrested by the local policeman, and when the deputy-mayor set him at liberty the old man protested, “*Il dit qu’il est un anglais ; mais il le dit !*”

“I bear no grudge against the old man,” Mr. Barker writes with imperturbable good humour. “He believed that he was doing his duty in arresting me, and if I had made more allowance for his age and prejudices the unpleasantness might have been avoided. To him the old struggle with the English was almost as fresh as if it had taken place in his father’s time. People who remain in the same place all their days, and who never read, live much more in the past than others, and remember injuries done to their remote ancestors as if they, the latest descendants, were still suffering from them.

“I remember asking a woman in an inn not far from Martel how an old gateway and other mediæval buildings close by had been brought to such a state of ruin. ‘It was you,’ she exclaimed, ‘who did that—*vous autres anglais !*’ And she looked so resentful for a few moments that I wished I had let the sleeping dog lie.”

This feeling of entire remoteness from the modern world is not, however, characteristic of the entire journey. Mr. Barker’s interest in history and literature crop out continually. There are, for instance, descriptions of visits to Montaigne’s tower and to the Château de la Motte Fénelon, the birthplace of Fénelon in 1651, to Périgueux, where St. Front remains as a pale symbol of departed Byzantine glories, and to the Abbey Church of Brantôme, which has given its name to the author of many scandalous books. St. Emilion, with its monolithic church and a summer riot of snapdragon and crimson valerian on its crumbling walls, is also included in his pilgrimage; but he does not refer to the excellent cooking at the inn and the macaroons, a crowning triumph of the local pastry-cook’s art, which are among the succulent memories of another wayfarer in by-gone years. One word in conclusion, in praise of the series of delightful sketches of buildings and scenes from peasant life, which tell of the observant eye and the skilled hand, which the camera tries in vain to emulate.

ESSAYS IN SOBER THINKING.

Within our Limits: Essays on Questions Moral, Religious, and Historical. By Alice Gardner. London: T. Fisher Unwin. 7s. 6d. net.

MISS GARDNER has learned the difficult virtue of the balanced mind. In an age which is loud with party cries and unripe dogmatisms she has the courage to plead for quiet consideration. These essays, delivered to Newnham students and other groups of thoughtful women, have this quality in common, that thought in them is a real instrument of search and wise judgment is preferred to popular verdicts. Many of the subjects lie on the borderland of personal religion, others were evidently chosen on account of their connection with the vital religious issues of the moment, and in no other sphere are these qualities of moderation and good sense and the refusal to take short-cuts to foregone conclusions more needed. Occasionally the reader may wish that Miss Gardner would express her own opinions with more confidence or allow herself to be betrayed into the passionate desire to win converts to her own side; but for ourselves we are quite willing to leave these things in other hands, when her chosen method can produce this unshaken confidence in the value of thinking and the detachment of mind, which is not due to intellectual subtlety but to a deliberate choice of candour in all things.

“The main result,” she writes at the end of an essay on Free Thought, “to which I have been trying to lead you is that to think freely is good; that freedom in thought generally means emancipation from authority that is not recognised as lawful; that lawful authority in all departments of thought is the accumulated experience of the wise; that such authority must be recognised by thought itself, the individual mind acting independently but reverently, and under a sense of responsibility; that even the authority of the wise may fail us sometimes, in which case the mind can only fall back on the light within, and follow where it leads. Furthermore, we see that to appreciate the wisdom of the past and to reach towards the highest truth we may ever reach in the future, we need constant self-discipline with much self-distrust. To be a thinker requires faculties only to be attained by much labour. But for those who can think, and think reverently, patiently, and faithfully, there is never any danger lest thought should become too free.”

The essay on “Belief in Miracles” strikes us as particularly admirable, and it clears away with a firm hand a whole thicket of confused thinking. Miss Gardner points out that the people who would exclude others from historic Christianity on account of disbelief in miracles, have themselves taken a more radical step in rejecting the cosmology of the New Testament and the mediæval Church. She also pleads very forcibly against the notion that there is a great gulf fixed between those who do and those who do not hold to the miraculous elements in the traditional Christian story.

“The faith of a Christian,” she affirms, “is belief in God as revealed in

Christ, and, though that faith has hitherto generally gone along with certain opinions as to the life and work of Christ, we have no right to suppose it non-existent where opinions of a different kind prevail. The secularist and the religious views of life are poles apart. The distance between miraculous and non-miraculous Christianity is small in comparison."

The passages which we have quoted will give the reader some taste of Miss Gardner's quality, and of the spirit in which she approaches the questions of "Reason and Feeling in Social Questions," "Responsibility," "Religion and Progress" and "Independence," as well as the more purely historical studies which are included in the present volume.

PUBLICATIONS RECEIVED.

CAMBRIDGE UNIVERSITY PRESS:—Outlines of Victorian Literature: Hugh Walker and Mrs. Hugh Walker. 3s. net. The Song of Songs: W. W. Cannon. 7s. 6d. net.

MR. HENRY J. DEANE:—Daniel Evelyn, Heretic: Cadvan Rhys. 6s.

MESSRS. J. M. DENT & SON:—The Everyman Encyclopædia. Vol. 6. 1s. net.

MESSRS. KELLY & WALSH, LTD., Yokohama:—The Faith of the Incarnation: Clay MacCaulay, A.M.

MESSRS. P. S. KING & SON:—National Service and National Education: Eric George. 1s. net.

MESSRS. MACMILLAN & CO.:—University and Historical Addresses: James Bryce. 8s. 6d. net.

MESSRS. G. P. PUTNAM'S SONS, LTD.:—Things Learned by Living: John Bascom. 5s. net. Sermons and Addresses: John Bascom. 5s. net.

MISCELLANEOUS.

The Cornhill Magazine.

FOR THE CHILDREN.

FOUR FINGERS, FAST FRIENDS.

A FRIEND of mine once received a large sum of money for making up this phrase. It was a competition in Heads and Tails, or Dittos, or something of the kind. He made it up in a minute. And yet he got more for that minute's guessing than for several months' hard work. I asked him what it meant. He said he did not know. Perhaps the fingers are fast friends because they are joined together in one hand and work harmoniously together. How well they go together we only find out when we have cut a finger, or put one out of joint. That finger wants to go with the others as usual, just like the old hunting-horse drawing the plough when the dogs and huntsmen passed through his field in full cry—as you've seen it set forth in the picture.

One day, however (perhaps the weather was thundery), a quarrel broke out among the fingers of the right hand as to which was the best. It was begun by the first finger, because he always pushes himself in front of the others.

"I am the pointing finger," he said.

"Learned men call me the Index—same name as for those rows of words at the end of big books. When great orators want to indicate their meaning, emphasise a point, don't they use me? Besides, I've heard it said that I've got the most sensitive tip; and the thumb, whom we all respect for his strong character, always calls me to his assistance whenever he wishes to pick anything up."

"All that's very tall talk," said the Second Finger. "But let's see which is bigger in real size. Stretch out, Brother Index, and let's see which is higher. . . . I think that settles the question. I wish to make no remarks about points that have become sharpened through poking themselves everywhere. I have always understood, also, that it was not good manners to point at people. What is the true standard of worth? I say, tallness, and, though I say it who shouldn't, handsomeness. The Index makes literary pretensions, and in helping to hold a pen one might think it was he who inspired the writing. Little use were it for him to be holding the pen unless I were guiding the pen while it writes."

"If you talk of writing," said the Little Finger, "what kind of writing would it be unless I traced out the lines and supported the hand? I do not admit my tall friend's standard of worth for a moment. I say, quality before quantity. Honour those to whom honour is paid. Which of us, may I be permitted to inquire, has our owner thought it worth while to adorn with a ring? Does the sapphire gleam on my tall friend's form; has anyone ever heard of a circlet of gold on the Index?"

"No!" answered the Index sharply, "and a fool I would look with a band of metal around my waist. I have more useful work to do than watching myself being twirled round by a thing without head or tail."

"My next door neighbour is satisfactorily answered," said the Third Finger. His ring argument has had the curtain rung down upon it, his rags of logic (as a great philosopher once said) are wrung dry. (He was fond of punning, but his puns were poor things.) "I don't despise rings," he went on suavely. "I have cousins who visit me sometimes from Female-land who lay great store by them, though I could never understand why they prefer certain simple gold bands to all the ornamented, jewelled ones. But this I say, and I say it with sorrow, that though I have every respect for rings, those fingers that wear them should not be everlastingly squeezing them into their neighbours' sides."

So the interesting debate proceeded when the chairman called the meeting to order. "I have a message from the Hand," said the Thumb. "'United we stand, divided we fall.' I need you all equally. While I am listless and lazy, you may seem to be separate beings, but when I want to hold firmly, to grasp tightly, to grapple successfully, to delve, to carve, to smite—I need you all." So they bowed down together before the Hand's wisdom, and the Thumb bent over them, and that was the way that we first learnt to make a fist.

J. T. D.

MEETINGS AND GENERAL NEWS.

MR. TAGORE ON "THE REALISATION OF BRAHMA."

WHAT may be considered as the final lecture of a series delivered recently by Mr. Rabindranath Tagore at Caxton Hall, and reported in our columns, was given to the members of the Quest Society at Kensington Town Hall last Thursday. The subject was "The Realisation of Brahma." Mr. Tagore began with a saying from the Upanishads, "A man becomes true if in this life he can apprehend God; if not, it is the greatest calamity for him." But what, the lecturer asked, is the nature of this attainment of God? It is quite evident that the infinite is not like one object among many to be definitely classified and kept among our possessions, or to be used as an ally specially favouring us in our politics, warfare, or social competition. We cannot put our God in the same list with our country houses, motor cars, or credit at the bank. We must try to understand the true character of the desire that a man has when his soul longs for his God. It does not consist in wishing to make a valuable addition to his belongings. It is a weary task, that of adding continually to our stores; in fact, when the soul seeks God she seeks her final escape from the gathering and accumulating which never seems to end. No, it is not an additional object that she wants, but the permanent in all that is impermanent, the highest abiding joy unifying all enjoyments. Therefore, when the Upanishads teach us to realise everything in Brahma, it is not meant that we are to seek something extra or manufacture something new, for everything that there is in the universe is enveloped by God. "Enjoy whatever is given by Him, and harbour not in your mind the greed for wealth which is not your own." When you know that everything is filled by Him, and that whatever you have is His gift, then you realise the infinite in the finite, the Giver in the gifts. Then you know that all the facts of reality have their only meaning as manifestations of the one truth, and all your wealth of possessions is itself only significant for you in the relations it establishes with the infinite.

It cannot be said, therefore, that we can find Brahma as we find other objects. There is no question of searching for Him in one thing in preference to another, in one place instead of another. We do not have to run to the nearest shop for the morning light, which is all about us when we wake, and so we have only to give ourselves up to find that God is everywhere. This is the reason why Buddha admonished his followers to free themselves from the limitations of the self—a teaching which, if there were nothing else more permanent and satisfying to take the place of the self, would be meaningless. No man can be enthusiastic about surrendering everything in order to gain nothing at all. Our daily worship of God, however, is not a process of daily gaining Him, but it lies in extending our devotion to Him

in goodness and love. "Be lost in Brahma like an arrow that has completely penetrated its target." This is the consciousness of being absolutely enveloped by Brahma. It is not the act of mere concentration of mind. It must be the aim of the whole of our life. In all our thoughts and actions we must be aware of the infinite, so that the realisation of this truth becomes easier to us every day. "None could live or move if the energy of the all-pervading joy did not fill the sky"; therefore, in all our deeds let us follow the impetus of the infinite energy and be glad.

It may be said that the infinite is beyond our attainment, so it is for us as though it were not. Yes, it is, if the word attainment implies any idea of possession. But we must remember that the highest enjoyment of man does not lie in *having*, but in striving to reach what is beyond him. Our physical pleasures leave no margin for the unrealised. When we take food that is a complete act of possession, but when our hunger is satisfied our pleasure in satisfying it ends. In our intellectual pleasures, the margin is far wider, but the principle is the same. What we are really seeking in all our pleasures is the infinite. In an Indian lyric the lover says to his beloved, "I feel as if I had gazed upon the beauty of thee from my birth, yet my eyes are hungry still—as if I had held thee pressed to my heart for millions of years, yet my heart is not satisfied." Our desire for wealth is not the desire for a large sum of money; it is indefinite, and the most fleeting joys we know are momentary touches of the infinite. The tragedy of life consists in our attempts to stretch the limits of things that can never become infinite, and it is clear that the real desire of our soul is to get beyond all her possessions. Surrounded by things which she can touch and feel, she cries, "I am weary of getting. Ah, where is he who is never to be attained?"

Throughout the history of mankind the spirit of renunciation has been the deepest reality of the human soul. When she says of anything, "I do not want it, for I am above it," she gives expression to the highest truth within her. By the very act of possession we know that we are greater than the things we possess, and it is a perfect misery to be kept bound up with things less than ourselves. It is only when a man truly realises what his possessions are that he has no more illusions about them. He knows his soul is far above them and he is free from their bondage. He realises his soul truly by outgrowing his possessions, and his progress in the path of eternal love is through a series of renunciations.

That we cannot absolutely possess the infinite Being is not a mere intellectual proposition. It has to be experienced, and this experience is bliss. The bird realises at every beat of its wings that the sky is boundless, and that it can never get beyond, and this gives it a sense of joy which it never experiences in the cage where it is limited to the necessary. Thus the soul must soar in the infinite, and feel every moment that in not being able to come to the end of her attainment is her supreme joy, her final freedom. Man's abiding happiness consists in giving

himself up to what is greater than himself, to ideas that are larger than his individual needs and make it easier for him to part with all that he has, not excepting his life if it is required, to further a cause or help his country. His life is indeed miserable and sordid till he finds some truly great idea which can release him from the tyranny of his belongings. Jesus and Buddha and all the great religious teachers represent such an ideal, and point out opportunities for self-surrender. When they bring forth their divine alms-bowl we cannot help giving, but we find that in this giving is our truest joy and deliverance, and we unite ourselves to that extent with the infinite. Man is not complete. He is yet to be. He is small and limited, and if we could conceive him stopping where he is for all eternity we should picture the most awful hell imaginable. Hell is not to advance; in his "to be" is his heaven, and for this he is always hungering.

The finite has its place in the world of necessity. There man goes about searching for food to keep him alive and clothing to supply him with warmth. It is his natural function to get things for his physical needs, but the act of getting is partial. It is limited by his necessities. We can have a thing only to the extent of our requirements. Our relation to food is only in feeding, our relation to a house is only in habitation. *To get* is always to get partially, and it can never be otherwise, therefore the craving for acquisition belongs only to the finite self. But that side of our being which is towards the infinite seeks, not wealth, but freedom and joy. There our function is not *to get* but *to be*—to be one with Brahma in the region of unity and the infinite. Oneness with God lies in *becoming*, not in *having*, more. The West has accepted as its teacher him who proclaimed his complete oneness with the Father, and exhorted his followers to be perfect even as their Father is perfect; but, notwithstanding, it has never been reconciled to this supreme ideal, and it regards as blasphemy any implication of man becoming God. Christ's truth has not taken possession of the Christian West, but in the East the highest wisdom always teaches, not that it is our function to gain God, but that all we can ever aspire to is to become one with Him.

In the region of nature we grow by acquisition, in the world of the spirit we grow by losing ourselves and uniting. To gain a thing is by its nature partial, but *being* is complete. It belongs to our wholeness, and springs not from any necessity but from our affinity with the infinite. Yes, we must become Brahma nor shrink from avowing it. Our existence is meaningless if we never aspire to realise the highest perfection that there is. But can it then be said that there is no difference between Brahma and our individual soul? Obviously there is. Call it delusion or ignorance, or what you will, the difference is there and cannot be explained away. Brahma is Brahma, the infinite ideal of perfection, but we are not what we truly are. We are ever to become true, ever to become Brahma. There is the eternal play of love in this relation between being and becoming, and in the depth of this mystery is the source of all

joy and beauty in creation. In the music of the rushing stream sounds the joyous assumption "I shall become the sea." It has no other alternative. As it broadens to the river it sweeps past the towns and villages on its banks which it serves in various ways, but it can have only partial relationship with these; it can never become a town or a village or a forest. But it can, and does, become the sea. The lesser moving water has its affinity with the great motionless water of the ocean, to which it glides through a thousand objects on its banks. But the sea can never be part and parcel of the river. The soul can only become Brahma as the river can become the sea. She touches everything at one of her points and passes on, but she can never leave Brahma and pass on. Once she reaches His repose she gains peace, but there is then a new motive for her movements, for this ocean of infinite rest gives purpose and significance to endless activities.

Every sentence in a poem lends something to the central idea, and when the reader catches that idea the poem is for him full of beauty, and radiantly significant. If the poem goes on interminably without developing a central idea, throwing off disconnected thoughts and images, it becomes wearisome in the extreme. The progress of our soul is like a perfect poem, its one idea is of beauty and joy. But if we do not see that idea and catch its infinite meaning, then our life seems evil and aimless. It is like learning by heart, as I did in childhood, the Sanskrit grammar which is written in symbols, without having it explained. Day after day we go on toiling without knowing towards what end. This, then, is the truth of our soul and this is her joy—that she must ever be growing into Brahma, that all her movements must be modulated by this ultimate idea, and all her creations be given to the supreme Giver of perfection. By the process of knowledge alone we can never know the infinite. "From Brahma words come back baffled as well as the mind, but he who knows Him by the joy of Him is free from all fear." Knowledge is partial because our intellect is only an instrument, but Brahma is perfect and he can only be known by joy and love. Joy is knowledge in its completeness; it is knowing with our whole being. The intellect sets us apart from the things that are to be known, but love finds its knowledge by union. Such knowledge is immediate and admits of no doubt. It is the same as knowing our own selves, but more so. "Mind can never know Brahma, words can never describe Him." We can only come into knowledge of Him by union. We must be one with our Father, and perfect as He is perfect. We have that within us already where space and time cease to rule, and in that everlasting abode of the soul the revelation of the *paramātmān*, the supreme Soul, is complete. He has chosen our soul as His bride, and the marriage has been accomplished. There is in this union no room for evolution to act the part of master of the ceremonies. The nameless immediate Presence is ever here in our inmost being, and because this marriage has been accomplished in timeless time, now goes on the endless play of

love. He who has been gained in eternity is being pursued in time and space, in this world and in the worlds beyond. When the soul-bride understands this well her heart is blissful and at rest. She knows that she, like the river, has attained her consummation at one end of her being and at the other is still ever attaining it, and when she realises that both ends are inseparably connected she knows the world as her own household by right of knowing the Master of the world as her Lord. Then all toil and suffering are welcome, and only come as trials of her strength and her love. But so long as she remains obstinately in the dark, lifts not her veil, does not recognise her lover, and only knows the world dissociated from Him, she lives like a hand-maid doomed to subservience where she might reign as a queen. "She passes from starvation to starvation, from trouble to trouble, from fear to fear."

What was that snatch of song I once heard at a festival—"Ferryman, take me across to the other shore?" The carter in India sings, "Take me across." The grocer deals out his goods singing "Take me across." What is the meaning of this cry? We feel that we have not reached the goal, and that with all our striving we do not attain our object and come to an end. Like a child dissatisfied with its toys we cry, "Not this, not this." But where is that other shore and what does it mean to reach it? Is it to take refuge from all our griefs, to be relieved of all our responsibilities in life? No, in the very heart of our activities we are seeking for the end, so while our lips utter this prayer to be carried away our busy hands are never idle. For this shore and the other are one and the same in God. This "I" of mine toils hard day and night for a home that it can call its own. Alas! there will be no end to its sufferings till it finds itself in Thee. When this home of mine is made Thine, that very moment is the soul "taken across" even while the walls still enclose it. This "I" is restless, and it is working for gains which it can never grasp. In its attempts to acquire that which is for all it is hurt, and hurts others in its turn. But as soon as it is able to say "All my work is Thine," everything remains the same, but it is "taken across." Where can I join Thee except in this my work, transformed in Thy work? If I leave my work I can never join Thee in Thy work. Therefore, in the midst of our home and our labour the prayer arises, "Lead me across," for here stretches the sea, and here, not far away, is the other shore waiting for us to reach it in the everlasting present.

A MARTINEAU MEMORIAL IN THE HIGHLANDS.

CEREMONY AT AVIEMORE.

DR. MARTINEAU's long residence at the Polchar, Aviemore, during the summers of his latter years, from 1877 onwards, has been commemorated by the erection of a memorial column, which bears a record also of the good work done by his daughters for the people of the district. It stands, a fine column of Elgin sand-

stone, on a substantial pedestal, surrounded by rockery, planted with ferns and flowers, at the corner where the road turns up close by the Polchar to Loch-an-Eilan. Placed in the centre of a triangle of grass, at the meeting of the roads, the design also is triangular. The three sides of the pedestal bear inscriptions on granite slabs, while the three convex sides of the column itself are decorated with carved panels of ancient Celtic design, each three times repeated, the work of members of Miss Martineau's wood-carving class. The column is 12 ft. in height, and the memorial as a whole just over 16 ft. The central tablet bears the inscription: "James Martineau, LL.D., D.C.L., S.T.D., Litt.D., Principal of Manchester College. B. 1805. D. 1900. Many years resident at the Polchar," with this passage quoted from the "Endeavours": "Let the Great Shepherd lead; and by winding ways, not without green pastures and still waters, we shall rise insensibly and reach the tops of the everlasting hills, where the winds are cool and the sight is glorious." The second tablet bears the names of his daughters, recording of them that Mary Ellen established a library for the use of Rothiemurchus and district, and that Gertrude and Edith taught the art of wood-carving to the people of the district. The inscription on the third tablet is as follows: "The carvers of Rothiemurchus, taught for 25 years by Gertrude and Edith Martineau, have, in gratitude and affection, adorned this memorial."

The ceremony of unveiling was performed on Saturday evening, June 21, by Lady Mary Grant, of the Doune, Rothiemurchus, the Laird, Mr. J. P. Grant, who gave the site for the memorial, also taking part in the proceedings. Miss Gertrude Martineau, who still carries on the carving class at Inverdrue, was present, and there was a goodly gathering of residents and friends from a distance, including Mrs. Russell Martineau, Mrs. Basil Martineau, Miss Chettle, Mr. and Mrs. T. H. Russell, and Mr. and Mrs. Andrews Crompton. The minister of Rothiemurchus, the Rev. D. Macdougall, was also present. A company of Boy Scouts, headed by a piper, marched out the two miles from Aviemore, and formed a guard of honour. After the Laird had given an opening address, the Rev. W. Fraser, of the Inverdrue Free Church, led the singing of the hymn, "O God, our help in ages past," and Lady Mary then unveiled the column. An address of acknowledgment and commemoration followed by the Rev. V. D. Davis, of Bournemouth, an old pupil of Dr. Martineau's in Manchester College, whose father also was one of his students 70 years ago, while the college was still in Manchester. The singing of "God Save the King" brought the proceedings to a close.

The Laird, in his opening address, alluded to the widespread local interest in that memorial, and said that, above all, the carved work on the memorial was local and particularly appropriate as being the fruit of that artistic tree that was planted from the Polchar more than 30 years ago. A generation was growing up that knew not Dr. Martineau in person, yet to most of them he remained a living memory. His own first recollection of Dr.

Martineau, while still a school-boy, was that of a courteous, gracious, and dignified personality, with whom he was in frequent contact: not for some little time did he realise that it was his good fortune to know one of the outstanding personalities of the nineteenth century, a religious thinker of that front rank which every century does not produce, who to his great gifts of intellect added a conspicuous power of lucid exposition that every great thinker certainly does not possess.

It was some five and thirty years since Dr. Martineau and his family settled down at the Polchar, and never, he believed, save in the last year of his long life, did he, nor ever had the whole of the family spent a summer altogether away from the Polchar. During all that long period of more than a generation they had been identified with the local life, sharing in its rejoicings and sorrows, associating themselves with every good work and themselves the authors and initiators of many. Their local library, the drawing and carving classes were due to the Polchar alone, and these, he trusted, were now so firmly established as to remain a permanent memorial of the Martineau family, as lasting as that stone. They were all apt, perhaps, to accept good fortune as their due, and liable not to realise the extent of it until they lost it. He was, he believed, now one of a minority among the people of that locality who could remember Rothiemurchus before the coming of the Martineaus; but he spoke confidently, not for any mere majority, but for all when he said they hoped that there might long be spared to them as their neighbour the gracious figure of her who was now, alas, the sole survivor of that good and gifted family.

The Rev. V. D. Davis, speaking at the close of the ceremony, said that now that memorial was completed and unveiled it was his privilege to say a few words on behalf of the many friends both there and at a distance who were keenly interested in that undertaking, and with warm sympathy desired to have some share in it. The thoughts of many were with them that day, and many more would be glad to know of what they had now accomplished. That monument bore a great and honoured name, and it commemorated a quiet and beautiful influence for good which had been for many years in their midst. It bore a name honoured not in that district alone, but throughout the British Isles and the Dominions beyond the Seas, and in the United States of America, where the genius and the profound religious influence of James Martineau had been as deeply felt as in his native land. It was a very happy thought that the residence of Dr. Martineau in that district should be so commemorated, and their grateful thanks were due to all who had any share in that achievement. Enumerating these, he spoke last of the carvers, who had learnt to carve in wood, and then greatly daring had undertaken to work in stone for that memorial. The beautiful carving of those panels was there to testify how fully justified they had been. They, he knew very well, did not need or desire any thanks. It would be a matter of lifelong thankfulness to them and to the other members of the class that they had been

able so to have a part in raising that beautiful memorial. One other thing he wished to say in that connection. Those who realised what the carving class had been to the people of the district were anxious that it should be carried on after their time and be placed on a permanent basis, and that was Miss Martineau's earnest desire. He wanted all friends both near and distant, to realise that they might still have a share in completing that memorial by helping to secure a room, as a permanent centre for that industry, where the work might always be shown and be on sale.

Speaking further of the significance of the memorial as recalling Dr. Martineau's residence in their midst, Mr. Davis said that if they went to Oxford, into the library of Manchester College, they might see there his very presence, throned in white marble, in the statue by Mr. Hope Pinker. There were the noble features, the lines of profound thought, the gracious presence, and with all the austerity of character and the greatness of his moral demands, a depth of tenderness and affection best known to those who were nearest to him. That was the form with which they had been familiar, and they had seen it mellowing in a beautiful old age. Dr. Martineau came there for the first time after he was seventy, and for 21 summers he delighted in that glorious country, with its wealth of beauty, so restful and uplifting, among the great hills, fit home for such a soul as his; and it could not be doubted that he owed much to that splendid air, by which his vigour was preserved and his life prolonged as it was. His great works on Ethics and Religion were all completed during the period in which he made his summer home there, and they might feel that their country, by the grace of God, had had a share in that wonderful achievement. That memorial would recall to them not only a noble and beautiful character, but a great work of enlightenment and inspiration. No system of philosophy was permanent for thought must always be progressive, but Dr. Martineau, in his teaching, had a firm hold on the fundamental things of human nature, the strength of righteousness, as the strength of the living God, with deep insight into the things of the Spirit, and the graces of true Christian humility and trust. In his "Endeavours after the Christian Life," his "Hours of Thought on Sacred Things," and in his "Prayers" they had a treasure which remained with them, through which they might still be in communion with the pure and noble spirit of his life. No more fitting words could have been chosen for the memorial than those quoted from the "Endeavours."

At the time of Dr. Martineau's death they were reminded of the lines in Wordsworth's sonnet on Milton:—

Thy soul was like a star and dwelt apart;
Thou hadst a voice whose sound was
like the sea:
Pure as the naked heavens, majestic,
free,
So didst thou travel on life's common
way,
In cheerful godliness; and yet thy
heart
The lowliest duties on herself did lay.

Because that was true of James Martineau, and his daughters were of like spirit with him, they were there that day rejoicing in the erection of that memorial. In lowly ways of Christian service they had lived and worked there, and those who had come within the circle of their influence might still carry on that good work in the same spirit of happy fellowship. They should accept it as a trust, in unbroken communion with those who had passed from their sight, and with the friend whom they rejoiced still to have with them. So they would more fully express the gratitude and affection to which that memorial bore witness.

Among those to whom acknowledgment was made were Mr. Hugh Mottram, who made and gave the drawings for the memorial, and Miss Chettle, to whose whole-hearted energy and enthusiasm as hon. secretary so much from the first has been due. Friends desirous of having a share in the further effort on behalf of the wood-carving class, as a completion of this memorial, are requested to communicate with her at The Toft, Hollow Lane, Dormansland, Surrey.

PROVINCIAL ASSEMBLY OF LANCASHIRE AND CHESHIRE. ANNUAL MEETING.

THE Assembly met at Bolton on Wednesday, June 18. A service was held in Bank-street Chapel at 11 a.m., the devotional part being conducted by the Rev. G. A. Payne. The Rev. B. C. Constable was to have preached the sermon, but was prevented by illness from being present. His place was taken by the Rev. W. G. Cadman.

After luncheon in the school the Business Meeting was held in the Chapel at 2 p.m., Mr. J. Wigley, president, in the chair. A letter was read from the Rev. H. E. Dowson, senior secretary, who was away from home recruiting his health, in which, after regretting his enforced absence, he expressed his ever-growing affection for the Assembly, after forty-six years membership, and sent greetings to those present. It was agreed to send Mr. Dowson a cordial acknowledgment of his letter, with good wishes for his restoration to health. It was resolved also to send a similar message of sympathy and greeting to the Rev. B. C. Constable. The President then delivered his address, which took a broad survey of the religious situation generally, and dealt more particularly with the churches represented by the Assembly. Among other things emphasis was laid on the importance of teaching the children, the need for reconsidering conditions of Church membership, the use and significance of symbolism, the value of the communion service, and the want of more lay preachers.

The regular business ran smoothly along until the reception of the report on Public Questions was reached. An amendment was moved by the Rev. Charles Peach "That the report be received with the exception of the paragraph on Anarchy." The paragraph in question cited as illustrations of the spirit of anarchy passive resistance, the "down-tools" policy in industrial disputes, the threats of armed resistance to Home Rule, and the policy of the militants in the movement for woman

suffrage. Mr. Peach denounced it out and out as unworthy of the Assembly, and contrary to its traditions. The speech roused and divided the meeting, and after the amendment had been seconded by Mr. Hugh Herford, the possibility of a long and lively discussion was evident. The Rev. R. T. Herford, by whom the paragraph was drafted, took an early opportunity of expressing his adherence to every word of it, notwithstanding the criticisms that had been made. He pointed out that no opinion was passed upon the merits of the political questions specifically referred to. It was, however, clear, he contended, that the illustrations given were undoubtedly illustrations of the spirit of anarchy. The President, having allowed a few vigorous speeches on both sides, called for a vote, whereupon the amendment was lost by a large majority. The report was then received, the "ayes" outnumbering the "noes." Resolutions were passed on Education—calling upon the Government for "such a substantial new grant in relief of capital charges as will enable the local education authorities to meet all educational needs, and bring Council schools within the reach of all children of school age"; and on the Balkan Peace, in which the good services of Sir Edward Grey were gratefully recognised.

The Rev. J. J. Wright was elected President, and the Rev. J. H. Weatherall supporter. The Treasurer and Secretaries were re-elected, there being no other nominations. The Advisory Committee were re-elected, and the new General Committee, as announced at the evening meeting, is as follows:—The Revs. O. Binns, B. C. Constable, A. W. Fox, R. T. Herford, J. M. Mills, G. A. Payne, C. Peach, C. Travers, Mr. J. R. Beard, Miss Dornan, Mr. H. P. Greg, Miss H. Johnson, Mr. A. Nicholson, Mrs. Renold, Mr. T. F. Robinson, Mr. J. Wigley.

After tea the evening meeting was held in the Spinners' Hall, St. George's-road, at 6.30 p.m., Councillor A. T. Crook, J.P., in the chair. Mr. Fred Maddison spoke on "The Pulpit and Labour Unrest." His message may be summed up shortly as being, "No politics in the Pulpit." The church was for all politicians, and the minister must keep to his spiritual functions. He must create a right atmosphere for great and enduring reforms. It was recognised that the minister had his rights as a citizen, and he must have liberty of speech and action in that capacity. But the church should be kept free from the jargon of politics. It was for the worship of God.

Mr. J. W. Barlow gave an address on "The Church and Sunday School and Organised Religion." Organised religion to many seemed a dull affair, yet he was convinced that there was no apathy to the higher things of life. There was a complication of symptoms. Churches seemed to raise money quite easily. There was plenty of organising power amongst them. And outside the churches the desire for social reform was marked, and there was a ready sale for serious literature. No single specific would solve the difficulties with which they had to contend.

Dr. Stanley Mellor in an address on "The Spirit of Revolt," moved the meeting very deeply, and even those who could

not agree with him felt the power of his appeal. He had chosen his topic, he said, for two reasons. First because the spirit of revolt was characteristic of the age. Those especially born within the last thirty years felt it keenly. There was a tendency to break away from things settled and established; to hasten the movement of time, to rush the future in a single leap. The deepest cry of life was that of the poet: "Ah Love! could you and I with Fate conspire, To grasp this sorry Scheme of Things entire, Would not we shatter it to bits, and then Re-mould it nearer to the Heart's Desire!" And again, "Bring me my bow of burning gold! Bring me my arrows of desire! Bring me my spear: O clouds, unfold! Bring me my chariot of fire!—I will not cease from mental fight, Nor shall my sword sleep in my hand, Till we have built Jerusalem In England's green and pleasant land." The prevailing spirit of the hour said no! to things as they are. Secondly, he for one, seriously and honestly believed that the spirit of revolt was essentially a religious spirit. The unrest in the labour world could not be cured by such things as more money and decent clothes. Those who knew the working classes best knew that the significant fact about labour unrest was that it was due to awakening souls, not starving bodies. The ultimate aim was greater personal freedom, joy in life, more blessedness. The movement for the emancipation of women was also spiritual. It had called forth a courage, sacrifice, and zeal unequalled in history. It was a movement of revolt, born of the new awakening of woman's soul. It involved a new realisation of personality. It was pitifully seldom now that men regarded a woman as a human person. Women demanded a new attitude from men. And so workers and women were in revolt, and they were joined by the best minds. There was a revolt against all external authority. There was a revival of mysticism, of inner authority. "All things are in the sea, and the sea is in storm," as Nietzsche had said. Civilisation was rapidly coming face to face with its severest trial. The question was as to whether it was possible out of the inner values of personality to write new commandments on new tables. The answer would be, Yes. Religion must be sympathetic. Religion itself was hostile to the world so long as the world fell short of the standards of religion. Religion meant a new birth of the individual and of society. They must welcome the spirit of revolt. There was nothing to fear. What change could harm the good man? There must be no attempt to crush the spirit of revolt. Further, religion must recognise in the new manifestations of personality new realisations of religion. Religion was a fire that burned and consumed. It made the religious community a light and a flame. The Church was the centre from which the radiance of eternity was to flood the world.

Before the meeting in the evening the outgoing President expressed the thanks of the Assembly to the minister and congregation of Bank-street Chapel for their kind and generous hospitality. The Rev. J. H. Weatherall responded. The recent school extension greatly added to the comfort and convenience of the meeting.

THE IRISH NON-SUBSCRIBING PRESBYTERIAN CHURCH.

ANNUAL ASSEMBLY IN BELFAST.

THE annual Assembly of the Irish Non-Subscribing Presbyterian Church was held on June 18, in the First Presbyterian Church, Rosemary-street, Belfast. The retiring Moderator, the Rev. Thomas Dunkerley, presided at the commencement of the meeting, and on the election of the new Moderator, the Rev. M. S. Dunbar, proposed by the Rev. Principal Gordon, seconded by the Rev. R. M. King, vacated the chair in his favour. The report of the General Purposes Committee referred to the proposal to introduce a uniform hymnal for use in the churches comprising Synod which had been carefully considered. The Committee were of opinion that the proposal was an excellent one, and cordially recommended it to the congregations. They believed that the "New Hymnal" would admirably serve the purpose indicated. The Report was adopted on the motion of the Rev. A. Turner, seconded by the Rev. J. H. Bibby. The report of the Temperance Committee was also presented and adopted. The following report in connection with the Sustentation Fund was adopted on the motion of the Rev. J. Worthington, seconded by the Rev. A. Turner:—"The Committee in charge of the Sustentation Fund have to report that on the whole the Fund has made satisfactory progress during the year. Practically all the congregations in connection with the Church have now received a deputation on behalf of the Fund, and, although four or five have still to make their returns, there has been a large increase in the number of contributions, if not in the actual amount contributed. In last year's report it was stated that about 600 members of the Church had promised a donation to the Fund amounting in all to about £7,000. At the present time more than 1,000 donations have been promised, amounting to a sum of about £8,400. Of this amount £7,600 has been received, a highly satisfactory proportion when it is remembered that many of the contributions are not due until the end of next month. The Trustees' statement of accounts shows that up to the end of the financial year (December 31, 1912) arrangements had been made for the investment of £5,320. The Trustees further report that they have arranged for the investment of an additional sum of £1,700, the total amount now invested being a little over £7,000. It will be apparent from the statement that the Committee lose no time in handing over to the Trustees for investment whatever contributions they receive from the members of the Church. As stated in the last report, the Committee resolved to meet all the initial expenses of the Fund out of the income from investments. The Committee are glad to report not only that they have been able to do this, but that a further sum of £200 has accumulated. The Committee accordingly recommend Synod to transfer this sum to capital, thus leaving for distribution not only the whole of the income for 1914, the year in which the scheme will be brought into operation, but also the income for the last half of 1913. The Committee are not without hope that

before the close of the present year they will have succeeded in raising a capital sum of £10,000. They still need at least £1,500, but they feel that they may confidently rely on the generosity of the Church for this sum. They gratefully acknowledge the wide and generous response which has so far been made to their appeal. One thousand donations from 25 congregations is, they feel, an extremely gratifying achievement, especially when their numerical strength is taken into consideration. One of the most pleasing features of the response has been the large number of small contributions, thus showing that the poorer members of the Church as well as the richer have gladly taken their share of the common responsibility. There are, however, several members of the Church who have not yet given to the Fund, and there are no doubt others whose means will enable them to add something to what they have already given. It is to these friends the Committee now direct their appeal for the remaining £1,500 to complete the capital sum of £10,000 with which to start the Fund next year."

Resolutions were passed expressing the opinion that the time is ripe for giving special attention to missionary work, and that a great responsibility rests with the Christian Churches to do everything in their power to strengthen the temperance forces. In the afternoon an address was given by Principal Gordon in the First Presbyterian Church on "The Manhood of Jesus in the Fourth Gospel." At the close of the meeting Principal Gordon was heartily thanked, and a wish was expressed that the address should be printed and published.

MORAL EDUCATION LEAGUE.

THE *Moral Education League Quarterly* for July contains the following reference to Mr. Harrold Johnson who retired recently from the office of secretary:—

"Mr. Harrold Johnson, whose resignation from the secretaryship of the League was announced by circular to all members, ceased duty on May 8, and parted from the Executive with the friendliest expressions on either side. Since April, 1902, he has occupied the post which he has so efficiently served; he has been mainly instrumental in enlarging the membership, increasing the funds, securing the goodwill of Members of Parliament and other public workers, pressing the subject of moral instruction upon the attention of the Board of Education and of local authorities, and spreading the League's views among Indian, colonial, and foreign educationists. Mr. Johnson edited the *Quarterly* since its establishment in April, 1905, assisted in the production of the widely used primary syllabus, and compiled the *Return* which enumerated the schemes of moral instruction initiated by local authorities in England and Wales (1908). Besides this, he represented the League in the Inquiry (1907-8) into Moral Instruction and Training in Schools, and on the Committees of the First and Second International Moral Education Congresses (1908 and 1912); and he was ever eager to ensure that the Moral Education movement should be broadly based and

free from sectarianism. At the office, in public meetings, and in correspondence and interviews, Mr. Johnson displayed both zeal and resource, and it is greatly to be regretted that certain developments in his religious views have impelled him to terminate his work for the League.

"The Executive, as empowered by the constitution of the League, have appointed Mr. Alexander Farquharson, M.A., in Mr. Johnson's place. Mr. Farquharson is experienced in secondary school work and secretarial duties, and, as a member of the Executive for several years has evinced the most cordial interest in the League's activities and ideals. He will begin his duties in September."

INTERNATIONAL CONGRESS IN PARIS.

AMERICAN VISITORS.

DR. C. W. WENDTE reports that 150 Americans will attend the meetings of the International Congress in Paris. The greater number will sail by the *Teutonic* from Montreal on July 1. On their arrival at Liverpool the party will be welcomed by Mr. C. Sydney Jones and other leading Unitarians. They are due in London on Saturday, July 12. On Monday afternoon, July 14, Sir Edwin and Lady Durning-Lawrence will hold a reception at 13, Carlton House-terrace. In the evening the President of the Laymen's Club, Mr. Ronald P. Jones, will give a dinner at the Royal Automobile Club, Pall Mall.

On Sunday, July 13, a number of American Unitarian and Universalist ministers will preach in various churches in and about London. The Rev. Dr. Samuel A. Eliot, president of the American Unitarian Association, will preach at Essex Church, Kensington; the Rev. Frederick R. Griffin, of Montreal, at Rosslyn-hill, Hampstead; the Rev. William Sullivan, of New York, at Manchester College, Oxford; the Rev. Dr. M. D. Shutter, of Minneapolis (president of the Universalist Convention), at Wandsworth; the Rev. Dr. U. B. G. Pierce, of Washington (chaplain of the American Senate), at Finchley; the Rev. Dr. W. H. McGlauffin, of Chicago (general superintendent of the Universalists), at University Hall, Gordon-square, in the morning, and the Rev. W. D. Simonds, of Oakland, California, in the evening; the Rev. H. C. Parker, of Woburn, at Wood Green; the Rev. E. S. Forbes, of Boston, at Lewisham; the Rev. Dr. L. W. Mason, of Pittsburg, at Highgate.

Arrangements are being made by the Rev. W. Copeland Bowie, Essex Hall, London, for other pulpits to be filled by visiting ministers, and he will be glad to hear from any congregation desiring the services of a preacher. In addition to the foregoing, the following American ministers will attend the meetings of the Congress in Paris:—The Rev. Dr. F. A. Bisbee, of Boston (editor of the *Universalist Leader*); the Rev. C. L. Cornish, of Hingham; the Rev. Dr. G. R. Dodson, of St. Louis; the Rev. Dr. C. F. Dole, of Dorchester; the Rev. Paul R. Frothingham, of Boston; the Rev. F. J. Gauld, of Leominster; the Rev. T. J. Horner, of Attle-

boro'; the Rev. A. M. Knapp, of West Newton; the Rev. Dr. Lee S. McCollister, Dean of the Universalist Divinity School; the Rev. Clarence Read, of Palo Alto; the Rev. C. G. Robbins, of Lawrence; the Rev. L. V. Rutledge, of Billerica; and the Rev. Dr. C. W. Wendte, of Boston. Mr. Cornish, Dr. Dole, Mr. Griffin, and Dr. Pierce will return to England after attending the Congress at Paris, and will probably be available for services in our churches.

Among British ministers who have intimated that they will be present at the Congress in Paris are:—Dr. Carpenter, Dr. John Hunter, Dr. Walter Walsh, the Revs. Dendy Agate, W. Copeland Bowie, Lawrence Clare, Dr. G. C. Cressey, A. H. Dolphin, James Harwood, A. S. Hurn, Dr. W. Tudor Jones, W. H. Lambelle, A. E. O'Connor, E. H. Pickering, C. E. Pike, W. W. C. Pope, H. D. Roberts, E. T. Russell, H. B. Smith, T. P. Spedding, H. R. Tavener, T. A. Thomas, Dr. W. M. Weston, and J. J. Wright.

It is important that those who purpose attending the Congress should arrange with Messrs. Thomas Cook & Son, Ludgate-circus, E.C., about their hotel accommodation and tickets as soon as possible, as the selected hotels are being filled rapidly. Congress tickets will be obtainable in Paris at the Hall of the National Horticultural Society, 84, Rue de Grenelle, where nearly all the meetings will be held. The inclusive charge for second-class return tickets from London, and hotel in Paris, from Wednesday, July 16, to Wednesday morning, July 22, is £4 13s. 6d. Cheap return tickets to and from London are issued by Messrs. Thomas Cook & Son to those attending the Congress. The tickets to Paris are available to return any day up to August 10.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

THE arrangements for the meeting of the International Union of Liberal Christian Women which is to take place in the afternoon of Thursday, July 17, at the forthcoming Paris Congress, are well in hand. The chair is to be taken by Mrs. C. Herbert-Smith (ex-chairman of the London Executive Committee), who will give the opening address, which will be followed by a few words of welcome by Madame Paul Hyacinthe Loyson. Miss H. Brooke Herford, hon. secretary, will report upon the general progress of the Women's League, then will follow seven addresses, each of fifteen minutes duration, the subject being, "Women and Liberal Religious Progress: What the International Union may do for the Movement."

The speakers are as follows:—Miss Elizabeth Marquand (National Alliance Unitarian and other Liberal Christian Women, America), Mrs. Blake Odgers (President, Women's League, Great Britain), Lic.-Fräulein Cavala Barth (President, Verein für Religiöse-Erziehung, Germany), Miss Van Eck (Freidnshafe Gilde Protestanten Bond, Holland), Miss Ella Engel (Unitarian Women's Alliance, Hungary), Madame Rochat (President, Section Genèveise de Dames de l'Union du

Christianisme libéral, Switzerland), Signora Conte (Women's League Associazione de Liberi Credenti, Italy).

On the following day (Friday) a business meeting will be held in the Small Hall, Société d'Horticulture, rue de Grenelle, at which the presence of delegates and representatives of the Societies in the Women's International Union is earnestly requested.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton.—The annual sermons were preached at Bank-street Chapel on Sunday by the Rev. William Whitaker, B.A., of Platt Chapel, Manchester. There were good congregations. The scholars' service in the afternoon was conducted by the Rev. Ottwell Binns, Ainsworth. Special musical items were rendered at each service, the choir singing Dr. Whitfield's anthem, "O Praise God in His Holiness" in the morning, and Spohr's "Last Judgment" in the evening. The collections with donations are expected to total about £95.

Burnley.—On Sunday evening, June 15, the Rev. William Piggott delivered an address on "The Apostolic Mission of the Unitarian Van" at Trafalgar-street Church. Last year he conducted a week's open-air mission in connection with the London Van, and this year he expects to spend a fortnight with it in the districts of Plaistow and Ilford.

Cullompton.—The new chapel at Cullompton was opened on June 19 in the presence of a large gathering. The history of the Unitarian Church in this ancient town goes back to the year 1662, the Rev. William Crompton, the "ejected" vicar of Cullompton, being the first minister. In 1695 a chapel was built, which was registered as a Presbyterian meeting-house, and lasted nearly 120 years. The second chapel was opened in 1815, when the preacher was the Rev. Dr. Lant Carpenter, grandfather of the preacher on Thursday afternoon. It was renovated in 1884, and might have lasted as long as its predecessor but for the fact that the damp got in. Renovation was planned, but the chapel collapsed unexpectedly on the afternoon of Sunday, March 24, 1912, shortly after a service for young people had ended and the congregation dispersed. There was no alternative but to erect a new building. Mrs. Upcott kindly lent a room, and services were held in Way's-lane. The Rev. Jeffery Worthington, B.A., set himself with great zeal and energy to the collection of funds for the new chapel. He secured generous financial help, not only from local friends, but also from members of the denomination and well-wishers in other parts. On November 28 last he laid the foundation-stone. The new building occupies the site of the old chapel. The sum of £1,111 has been raised, and any balance in hand will go towards the cost of a new organ, for which accommodation has been provided. The chapel is a worthy specimen of the Perpendicular style, with freestone dressings, which add to the attractiveness of the exterior. There is a vestibule entrance; a chapel, 45 ft. by 24 ft.; schoolroom, 24 ft. by 18 ft.; with vestry and the usual offices. The interior is furnished in oak, and there is seating accommodation for 120. A feature of the furnishing

is a carpet, woven by the Cullompton Weavers, under the direction of Mrs. Gidley, on which the Communion table stands. Miss Holmes and Miss Philpotts, who assisted in making this carpet, helped also to make a carpet for the Archbishop of Canterbury's palace chapel, when they were in charge of the Canterbury Weavers. Among those present at the opening services were the Revs. J. Estlin Carpenter, D.D., A. N. Blatchford, W. H. Burgess, A. Lancaster, F. Allen, C. E. Jewell, C. E. Pike, F. Wood, R. H. U. Bloor, R. Davis, A. E. O'Connor, W. Agar, E. Turland, and W. Bonser. A hymn of praise, written for the occasion by "C. H. M." was sung during the service, and the sermon was preached by Dr. Carpenter. Tea was served after the service in the parish room, when congratulatory speeches were given by Dr. Carpenter, the Rev. A. N. Blatchford, Mr. Challice, the architect; Mr. Labdon, the builder; Mrs. Gidley, who spoke as a Churchwoman; Mr. C. H. Goodland, and Mr. W. H. Blake. At the evening service, which was conducted by the Rev. R. Davis and the Rev. R. H. U. Bloor, the Rev. A. N. Blatchford preached. The day's collections amounted to a little over £12. The opening services were continued on Sunday, the Rev. J. Worthington being the preacher.

Great Yarmouth.—The Rev. G. Hare Patterson has resigned his charge of the Unitarian Church, and will close his ministry on Sunday evening, June 29. We understand that the congregation finds itself unable to retain the services of a minister owing to financial difficulties.

Liscard: The Late Mr. William Woffenden.—The congregation of the Memorial Church, Liscard, have suffered a serious loss in the death of William Woffenden. He was a trustee of the church building from the time of its erection until the day of his death. He was one of the first members of the church, and, as long as he was able to do so, he loved to worship regularly within its walls. For a period he was a capable and dignified chairman of the congregation and a helpful member of the Church Committee for many years. Even after he resigned the last-named office, his advice was frequently sought and freely given. For some years he also held the office of vice-president of the Wednesday Evening Society, and was a valuable member of its committee, his evening of readings from standard authors being an interesting feature of the syllabus of that society for many succeeding sessions. His knowledge of music and of the lives and works of the great composers was wide and sound, while his connection with the Liverpool Autumn Exhibition of Pictures and its illustrated catalogue gave him an acquaintance with artists and a judgment of pictures unrivalled amongst his friends. Slow to speak of his inner convictions, he was, nevertheless, a man of profound religious feeling, a Unitarian who was deeply interested not only in his own church, but in the denomination as a whole. Great sympathy is felt with his widow and the other members of his family. The funeral service was conducted in the Memorial Church by the Rev. A. Ernest Parry, and the interment took place in Rake-lane Cemetery, Liscard, in the presence of a large number of friends.

London: Brixton.—An interesting ceremony took place after the morning service at Effra-road Church on Sunday, the 22nd inst., when Mr. T. H. Terry was presented by the congregation with three framed Turner engravings in recognition of his valuable services to the church as hon. secretary, an office he had held for close on 13 years, and which, much to his regret, and to the regret of the congregation, he was recently compelled to give up owing to increasing demands on his time. The presentation was made, on behalf of the congregation, by Mr. A. R. Keating, who referred to Mr. Terry's services in appropriate terms.

London: Hackney.—On Sunday, the 15th inst., the New Gravel Pit Sunday schools held their annual flower services and school anniversary celebrations, conducted morning and evening by the minister, the Rev. Bertram Lister, M.A. The plants and flowers were afterwards sent to the Queen's Hospital for Children, Hackney-road, N.E. We are asked to announce, for the information of those who have kindly subscribed to the fund for the erection of new school accommodation, that building operations have now commenced. To raise any balance of money that will be necessary to open the building free of debt, a bazaar will be held on December 3 and 4, at the (Small) Queen's Hall, Langham-place, W.

London: Wood Green.—Special anniversary services in connection with the Sunday school were held at Unity Church on Sunday, June 22. The Rev. Joseph Wilson, minister of the church, preached in the morning, a children's flower service was held in the afternoon, and the Rev. W. G. Tarrant, B.A. of Wandsworth, occupied the pulpit in the evening. A public meeting was held in Unity Hall on Monday evening, June 23, when an address was given by the Rev. J. Arthur Pearson, missionary minister, L.D.U.S., and speeches were delivered by the officers of the Sunday school with the object of arousing greater interest on the part of the congregation in the very useful work which is being carried on, under considerable difficulties, by the teachers.

Manchester: Upper Brook-street.—On Sunday afternoon, June 22, the beautiful school-room was much more fully occupied than usual. A large number of past scholars, teachers, and friends of Mr. Henry Woodhead foregathered with present scholars and teachers to take part in a simple memorial service. Mr. Woodhead joined Upper Brook-street Free Church during the ministry of the Rev. Silas Farrington, and became well known and highly esteemed in the churches and schools of the Manchester district. He is especially and affectionately remembered as the devoted superintendent of Upper Brook-street Sunday School for 15 years (April 5, 1891, to April 8, 1906). His was ever an eager and strenuous life, and for some time he had been in failing health. He passed peacefully away at his residence, 464, Moss-lane East, on Sunday, June 15, at the age of 63 years, and his body was cremated, after a funeral service, at the Manchester Crematorium on Tuesday, June 17. At the memorial service in the schoolroom several of his favourite hymns were sung and short addresses were given by the Rev. E. W. Sealy, M.A., Mr. Ernest W. Davis (secretary of the school, 1896-1903), Mr. H. V. Herford (Warden of the church), and Mrs. Lawson Harkness. Several apologies for unavoidable absence were received, and the following appreciation was read by Mr. Davis from a letter written for the occasion by Mrs. Farrington, founder of the present school in 1874 and superintendent from that year to the date of her husband's resignation of the ministry of the church, in 1889. "He was a man of great kindness of heart, and this under the guidance of a sound judgment made him a natural helper, not in a fussy or noisy way, but in a quiet and serviceable way, wherever he saw he could be useful. He held strongly and even tenaciously to his sense of duty and of right, and was ready for the sacrifice which, in one form or another, this sense demands of each of us. He had a quick perception of what is noble or beautiful, in books or in life, and loved to awaken and cultivate that perception in others—especially in young people. It pleases me to think that for so many years he found a field at Upper Brook-street for the exercise of these fine qualities, and that his high purpose, his singleness of aim, his helpfulness, were all enlisted in the work of the school. I am sure that many of you felt and still feel that 'drawing to good' which came from his

influence; that drawing towards goodness which is the best accomplishment of our lives, and the best legacy any of us can leave behind us. On my last visit to Manchester, I saw our friend. His last illness had just declared itself. I found him animated, cheerful, full of kindly and affectionate memories. So I shall love to remember him." The service concluded with Mr. Woodhead's well-remembered and impressive valediction, and the Dead March in "Saul" played by Mr. Davidson, sometime organist of the church.

Northumberland and Durham Unitarian Christian Association.—The spring conference of the Association which was concluded at the Unitarian Church, Stockton, on Wednesday, June 18, took the form of a district welcome to the new minister, the Rev. A. Scruton. Mr. W. J. Watson, J.P., presided, and among those present were the Revs. Charles Hargrove, A. Hall (Newcastle), W. H. Lambelle (Middlesbrough), and C. E. Mercer, lay missionary of Carlisle. The Rev. W. H. Lambelle and the Rev. Charles Hargrove addressed the meeting, the latter as the delegate of the British and Foreign Unitarian Association, which desired him to express their sympathy with the Association.

The Liberal Christian League.—On Saturday, June 21, a company of sixty members and friends enjoyed a pleasurable excursion to Ruislip. After tea the Rev. H. E. B. Speight gave a short address on "The Implications of Spiritual Fellowship." Another excursion is being arranged for Saturday afternoon, July 5, to Denham. On July 14 delegates from the American contingent to the Paris Congress of Religious Liberals will attend an "At Home" of the League at Dr. Williams' Library, Gordon-square, W.C., 4 to 6.30 p.m. Will friends wishing to take part in the excursion or to attend the "At Home" please apply to the Hon. Sec., League Offices, 28, Red Lion-square, W.C.

Unitarian Van Mission.—During the week ending June 22 meetings were held in the following places:—London District: Leytonstone, missionaries, the Lay-Preachers' Union, Messrs. Colyer, Kinsman, Whitehead, Ross, Stables and Fyson. Midland District: Coseley, Mr. J. R. Cameron and the Revs. W. G. Topping, J. A. Shaw and Hugh Warnock, and Messrs. W. L. Teasdale and Green. Northern District: Mossley, Mr. W. R. Sorenson, the Rev. H. F. Short, and Messrs. Thompson, Higgins, and Heap. South Wales: Briton Ferry, the Revs. D. G. Rees and Hugh Robinson. At Mossley £2 10s. 3d. was collected at the open-air meetings. The finances of the Mission would be greatly helped if this example was followed in other places.

Yorkshire Unitarian Union.—The annual meetings of the Union were held on Saturday, June 21, at the Pudsey Unitarian Church, the President, Mr. G. E. Verity, of Leeds, in the chair. A religious service was held at 3 p.m., when the Rev. A. Hall, of Newcastle, preached the annual sermon. At the business meeting the annual report was presented by the Rev. W. R. Shanks (Holbeck), and the balance-sheet by Mr. Verity, in the absence of Mr. Julius Hess (Leeds), and their adoption approved on the motion of Mr. J. Wain (Scarborough), seconded by Mr. Brettell (Dewsbury). The Rev. Charles Hargrove has been elected president for the ensuing year, and Mr. Julius Hess and the Rev. W. R. Shanks were reappointed to the office of treasurer and secretary respectively. A vote of thanks was passed to the lay preachers of the Union, proposed by the Rev. C. Hargrove and seconded by Dr. Thackeray. In the evening a public meeting was held, at which addresses were given by the newly-appointed president, the Rev. C. Hargrove; the ex-president, Mr. G. E. Verity; the Rev. A. H. Dolphin, who brought greetings from the newly-formed association of Unitarian churches in the Sheffield district; the Rev. Alfred Hall,

and others. The Rev. W. R. Shanks and Mr. J. G. Jackson also spoke on "The Social Unrest of the Time," and the following resolution was passed:—That it is the duty of the Unitarian churches to give earnest and sympathetic attention to the causes of the prevailing social unrest, believing that many problems are pressing for solution, and that no solution of them can be of a permanent character which disregards the principles of liberal Christianity.

NOTES AND JOTTINGS.

IN HONOUR OF GEORGE BORROW.

A celebration in honour of George Borrow will take place on July 5 at Norwich, the "beautiful little town in East Anglia," as he describes it, where the author of "Lavengro" first saw the light. It has been long felt that some permanent memorial of Borrow should be placed there, and the committee has decided, after mature deliberation, that the most suitable form it could take would be the preservation of the house in which he lived, and which it is proposed to equip as a permanent Borrow Museum. The house is a quaint little structure in an old-world triangular court off Willow-lane, at present divided into two, and funds are appealed for to alter it to its original condition, furnish it suitably, and secure by gift, loan, or purchase books, MSS., letters, and portraits for exhibition within its walls. The Lord Mayor of Norwich, Mr. A. M. Samuel, has offered to defray the cost of purchasing the freehold of the house and to present it to the city. An interesting feature of the celebration will be the Gypsy songs and dances given under the auspices of the Gypsy and Folk Lore Club, London.

THE EDUCATION OF INDIAN WOMEN.

A reception was given last week to a large number of Indian and European guests by Lady Muir-Mackenzie, the President of the Indian Women's Education Association, at the house of Sir Krishna Gupta. Mr. Rabindranath Tagore, who was asked to speak, said that he could never bring himself to stand before his friends in England to beg for their help in matters that solely concerned Indians and were for their special benefit. He appraised their friendship too highly to make use of it for ulterior purposes. It was his firm belief that this problem of education, both for their men and their women, was to be solved in their own country by their own people. Devotion and self-sacrifice were required to prove the absolute sincerity of their purpose, and would be of much greater advantage to them than easy success attained by depending on outside generosity.

* * *

WHATEVER line the educationists ultimately take in India, we hope they will not lay themselves open to the accusation which has been brought by Sir Quiller Couch against English teachers in the primary and secondary schools, of endlessly drumming opinions or information into the children's heads without really educating them—leading them out—encouraging them to think for themselves instead of

being plastered down "under a slab of somebody else's knowledge." "Memory, to a child," he said recently, "has not half the work of imagination. We arrive all too soon at remembering, but his is the short and blessed time in which to imagine. Silent reading is what the children need; a child who can read alone, by himself, in a window-seat or a chimney-corner, has the key of all the gates; instead of which the teachers exhaust themselves by talking to him, talking at him, talking him silly, themselves all the while talking themselves out by this steady determination of words to the mouth. The children of better-to-do folk are scarcely better off."

DEVELOPMENTS IN ROAD-MAKING.

Mr. Lloyd George contrived to give a touch of human interest to the subject of road-making in his inaugural address to the members of the third International Road Congress, which was opened this week. The congress, he said, had to consider problems of first-class importance to every civilised community, problems affecting its convenience, and the needs and often the lives of the people. Up to the end of the eighteenth century there was hardly a road, in the modern sense of the term, throughout the whole of this country. There were bridle tracks, deep and dangerous ruts, during the rainy season mere mud baths. There were hardly any bridges, so that whenever there was a flood communications between two great cities were completely broken off. Even in summer it took two whole days to get to Birmingham, and in the winter it took three or four days. Now, they had in this country 231,000 miles of about the best roads in the civilised world. In 1892 the roads of England and Wales cost £8,500,000 to maintain. Last year—20 years later—they cost £15,500,000, practically double. The motor traffic had played a large part in this great revolution, and road-making had once more become an important social, economic, and financial question for the consideration of the country.

ESSAYS ON HEALTH BY LONDON SCHOOL-CHILDREN.

The announcement by the National Health Week Committee that fifty book prizes would be offered for the best essays sent in by the senior children of the London elementary schools has resulted in a large number of essays being received, probably as many as 10,000 scholars having competed. 120 essays were forwarded for the final judgment by Dr. F. N. K. Menzies. The subject was "What must I do to be healthy?" and the only criticism offered by the judge appears to be that in certain instances there has been too great a tendency to dwell upon scientific data and adopt a pedantic style of phraseology. That always seems to be the danger when subjects are set with which the essay writers are not as familiar as they ought to be, but we hope that as more attention is given to health and all that it implies, the children will receive more guidance from their teachers in everything that relates to physical well-being, and will thus learn to express themselves more easily in future competitions. The girls, it is interesting

to notice, both in their grasp of the subject and the presentation of their ideas, were much ahead of the boys.

NATURE STUDY SUMMER SCHOOL.

The Society of Friends (the "Yorkshire 1905 Committee") are organising a Nature Lecture School, specially designed for Sunday School and other teachers, to be held at Scalby, near Scarborough, August 2 to 9. The course of study will include botany, geology, life of stream and shore, bird and insect life, and meteorology. Among the subjects dealt with will be "Plant Life Histories," "Life by the Sea Shore," "Life in the Garden," "Rocks of East Yorks and their Story." The lecturers will be Mr. J. A. Dell, author of "Gateways of Knowledge," Mr. W. D. Braithwaite, Mr. Arnold Wallis, Mr. S. H. Davies, and Mr. Richard Swain. All information can be obtained from Miss Hart, Low Hall, Scalby.

SOCIAL WELFARE WORK IN ROCHESTER, N.Y.

The social work in connection with Gannett House, Rochester, New York, seems to be carried on with much spirit and enterprise, judging from the annual report issued by the Unitarian Social Service Committee of the church, which has just reached us. The policy adopted is entirely undenominational, and everyone concerned seems to have at heart the real happiness and advancement of the boys and girls who come under their influence in need of "having a good time" and gaining some fruitful and instructive ideas to help them in their work in the world. The activities which find their centre in Gannett House are numerous and varied. There is the Boys' Evening Home, one of the oldest boys' clubs in the country, the members of which are chiefly Jewish and of Russian parentage; the Rochester Unity Club, which meets throughout the winter for the study of modern literature and ethics; the Neighbourhood Friendly for Girls, with its sewing and cooking classes and its insistence on the use of the bath; the Gannett House Girls' Club, planned to meet the needs of girls who after their day's tasks in store and factory are over need the influence of good fellowship and pleasant recreation; the Dance Hall, where young people are encouraged to enjoy to the full their love of dancing under proper supervision in a pleasant room with a good floor, and others connected with the general social and relief work of the city at large. There are also a number of things included in civic work for which Gannett House is responsible, but which are not performed directly under its roof, and other plans are being made for the future. There is, for instance, the English School for Immigrants which has just been opened to help some of the men and women who attend evening schools till the schools open again in the autumn. "We know that all these things cannot come at once," says the report, but, it adds, "there is nothing so humiliating, so disheartening as to see the holes in the shoes, the family ejected for want of rent, the child backward and ill for want of an operation or glasses, and girls with nowhere to go in the evenings but the streets."

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

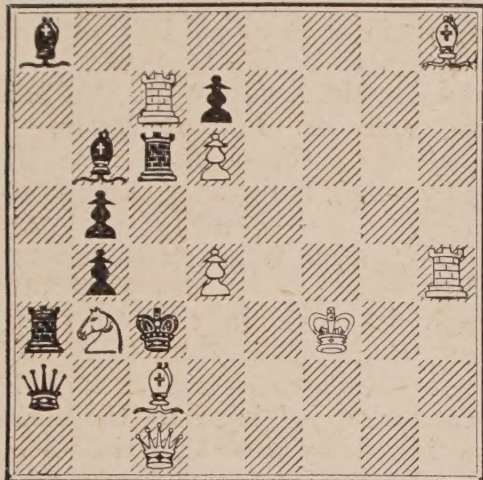
JUNE 28, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 12.

By REV. GILBERT DOBBS (U.S.A.).

BLACK. (9 men.)



WHITE. (9 men.)

White to play and mate in two moves.

SOLUTION OF No. 10.

1. Kt. Q7 (key-move).

Correctly solved by H. L., W. E. Arkell, the Rev. B. C. Constable, E. Pegler, M. Mielziner, W. Clark, E. Wright, Jessie Coe, W. Coventry, G. Hare-Patterson, R. E. Shawcross, Edward Hammond (also No. 8), W. T. M., Geo. Ingledew, T. Bulman, F. S. M.

TO CORRESPONDENTS.

TO SUNDRY.—I will deal with the unfortunate mishap re No. 9 next week. My error! H. L.—See reply to H. G. last week. It is a blunder.

E. GILLSON and B. V.—In No. 10 the defence to your move is 1... R. K2, ch.

GEO. B. STALLWORTHY and HAROLD COVENTRY.—How do you mate if 1... B. K3?

Our No. 12 is a most brilliant piece of construction. It was awarded first honourable mention in a large tourney held in the *Chess Amateur*, 1911-1912. It would have won still higher honours; but there is one weakness in the solution, doubtless unavoidable, which had to be considered by the judge. In reply to certain moves of Black, there is a serious choice of mating moves by discovery. But the dazzling display of attack on both sides is most unusual, and has been splendidly incorporated. A very strong clue to the key-move is afforded by a checking move by Black which, with careful analysis, will be found to have no mating reply until the correct key has been made. None the less, the problem is far from easy, and it will be found to contain bewildering complexity. Had this position been entered in a foreign competition, it would have been placed far higher, since Continental judges have not so strong an objection to "duals" and "triples." Still, in reply to one particular move of Black (and a very bad one), White has a choice of ten different moves—a terrible pity—but this is amply condoned by the wonderful play.

It is curious to note that a large number of both English and Continental problem-composers of distinction are clergymen. Mr. Dobbs is quite a celebrated American expert.

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	Hon. Conductor: Councillor A. M. JARMIN.		
10	Aug. 16, LUGANO	£9 9 0	
	Hon. Conductor: Mr. WM. CARTER.		
10a	Aug. 22, MONTREUX and ZERMATT, one week at each	£10 0 0	
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11	Aug. 29, INTERLAKEN	£8 12 6	
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•• Regarding Advertisement Rates see inside Front Cover.